لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

Shahadat 1357 H.S.—April 1978

KHILAFAT LIBRARY

EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in Indian. In the eighties of the 19th century, he was called to the office of World Reformer to combat he false Religious Philosophies and to explode the Christian theory of redemption based on the flection of Christ's death on the Cross and to tell the Christians and Muslims to call of their hope for a second visit f om Christ as he had been gathered to his fore-fathers and bared like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

KHILAFAT LIBRARY

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the better, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate sPiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Mauivi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leader-ship, the Kh lifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland corresyondents)
NAZIR ISLAH-O-IRSHAD
Sadar Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
SECRETARY
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religions, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Review.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR

M. G. AHMAD

Contributing Editor

NAFEES-UR-RAHMAE A. G. SOOFI

Annual subscription including packing and postage :

1.	Pakistan and Ceylon	... Rs. 15
2.	England aud other sterling areas	... £ 3.
3.	U.S.A. and other doller areas	... $ 3.00

Notes : Cheque and drafts should preferably be drawn an a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U. S. A. and 4 sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. Noah's Ark ... 73

The Promised Messiah

PART III

2. Sumerian traced to Arabic ... 82

3. Akkadian traced to Arabic ... 89

4. Bantu traced to Arabic ... 92

KHILAFAT LIBRARY

نحمدہ و نصلی علی رسولہ الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXIII April 1978—Shahadat 1357 No. 3

KHILAFAT LIBRARY

NOAH'S ARK*

Hazrat Mirza Ghulam Ahmad, The Promised Messiah

— IV —

The plague is in our midst as a punishment. The disebedient and the deliquent suffer from it. Who can then say the kingdom of God is not on earth? Don't ask the question, why, then crime and sin exist in the Kingdom of God. Crime and sin are part of the Law of God. Criminals go out of the law of *Shariah*, but not out of the law of nature.

Look at the British administration in India. Crimes exist. There are thefts, murders, and there are adulterers, cheats and

Written and published in 1902. In the original urdu (Kishti-i-Nuh), it has been printed and published many times over. It has also appeared in parts in English and other translations, especially the part called the 'Teachings', which summerises the requirements of faith and works for Ahmadi Muslims. Its writing synchronised with the appearance of the plague mentioned in ancient writings as a sign of the Second Coming of the Messiah.

The present translation is by Professor Qazi Muhammad Aslam.

corrupt people of all kinds. The existence of crime and criminals does not mean there is no administration. The administration is there. Only, for some reason, it has not introduced rigorous laws, such as should make public life irksome. The Government could put all criminals behind bars, make life really hard for them and thus restrain them from a life of crime. When penalties are made sufficiently hard, crime disappears. It is easy enough for us to understand therefore that crime in British India—thefts, murder, prostitution, drinking, ect.—is not for lack of all administration, but because penalties imposed by law are not severe enough. The administration is there but it is permissive. Administrations are free to make their laws as stiff as they like. Crime can be abolished by stiff enough penalties.

KHILAFAT LIBRARY

When human Governments are like this—and they are as nothing compared with the Divine Government—how much more wise must Divine Government be! If divine law were to harden once, if every adulterer should find himself struck by lightning, every thief have his hands festered and destroyed, and every disobedient denier die of plague, then before the end of a single week the whole world should become virtuous, draped in the mantle of piety. The kingdom of God in short is on earth, but it is designedly soft towards men, and gives them the freedom to do evil without getting caught at once. Penalties come in their own good time. Earthquakes and lightning volcanic eruptions spreading death on a large scale, sinking of ships, railway accidents, snake bites, wild animals tearing men apart, pestilences, all take their toll. Death and destruction do not have just one door, but a thousand or more doors by which they can enter and punish the wrongdoers. Who then will deny the existence of the Kingdom of Heaven on earth? Every wrongdoer stands haudcuffed or fettered. Only, the handcuffs and fetters do not reveal themselves or their consequences at once. A lasting hell awaits those who do not take heed. It is they who enter the fire in which they neither die nor live. In short there are two eternal laws at work; one of these relates to the

angels. Angels, according to this law, are creatures made only to obey. Their obedience is part of their bright nature. They cannot sin. But neither can they achieve anything in the moral or spiritual scale. The other law relates to men. According to this law, men are free to sin but they are also free to achieve and rise high in the moral and spiritual scale. These two laws are eternal, unchanging, unchanged. Angels cannot become men nor men angels. The two natures are unchanging, eternal, unfailing. What is true of heaven is not true of earth. What is true of men is not true of angels. The errors of men can be liquidated by repentance. Liquidated, they raise man to a status above the status of angels. Angels remain constrained by their nature. They cannot rise above their station. Sins of men become washed out by repentance, by contrition: some under divine wisdom continue to sin. They achieve awareness of their weaknesses and - then attain to forgiveness which comes of repentance. This is the law for men, the law which conforms to their nature, and of which law mistakes and misdeeds are a part. Nature of angels is different. Thus, the law which suits the angels does not suit human beings. Wrong would it be to attribute any weakness to the Almighty. The evil in the world comes of human freedom, of the law of freedom which governs us. Allah protect us! Christians will do well not to stress this point. Let them not keep saying that God reigns in heaven but not on earth. They have no conception of the existence of heaven. If the divine kingdom is in heaven and heaven does not exist, and the earth still awaits the coming of the kingdom, it means that the Kingdom of God does not exist anywhere! And yet the kingdom of God on earth is part of our daily experience. A supreme law governs the affairs of the earth. Our limited span of life here is part of this law. We pass through experiences—pleasant and unpleasant—according to it. Deaths occur by the thousand and births take place by the thousand. Our prayers are heard. Signs appear. The earth produces vegetation, fruit, and flowers in great variety under the command of God. Is

not this evidence of the existence of the divine kingdom on earth ? Moreover, heavenly bodies live and move according to their fixed patterns. Their condition and their stations do not change. Change and growth could have afforded evidence of their auther, of one responsible for change and growth. But it *is* so different on earth. Changes, growths of many kinds even revolutions keep taking place. Millions upon millions of men pass away, and millions upon millions are born. From every point of view, we have evidence of a Supreme Power, designing and controlling changes of this world. And yet you think the kingdom of God has still to come ! No explanation or justification of this is to be found in the Gospels. A possible justification may be found in the night Jesus spent praying in the garden for his escape. The prayer was accepted (as is written in Hebrews 5 : 7) yet God was not able to save him. Christians cite this as evidence that the Kingdom of God did not hold sway on earth in those days. But our experience is different. We had to face trials worse than those of Jesus. Yet we have been saved. How can we deny the existence of the Kingdom of God on earth. You know the charge and consequent trials for abetment of murder which Martin Clarke brought against me in the court of Captain Douglas. Was this trial in any way less grave than the trials of Jesus ? The case against Jesus filed by the Jews in the court of Pilate was based on disagreement over a religious issue. The case against me involved a charge of murder. But as God is King of both Heaven and Earth, He was able to inform me before-hand what was coming-the trial as well as the acquittal I was going to have. Several hundred people were told about it before-hand. I *was* tried and I *was* acuitted. This was evidence of the Kingdom of God on earth. It saved me from a charge brought against me by Muslims, Hindus Christians in league with one another. In this way, not once but again and again have I witnessed the presence of the kingdom of God on earth and everytime I had my faith renewed in the *Aya:*

له ملك السموات والارض

'His is the Kingdom of the heavens and the earth.' (57 : 6)

He reigns on earth as well as in heaven.

And in another Aya we have:

انما امره اذ اراد شيئاً ان يقول له كن فيكون

'Verily His command, when He intends a thing, is only that He says to it, *be* and it *is*'. (36 : 83).

KHILAFAT LIBRARY

Everything lives in a state of complete submission to God. When He decrees something He only has to say *be*, and it *is*.

والله غالب على امره ولكن اكثر الناس لايعلمون

'And Allah has full Power over His decree, but most men know it not.' (12 : 22).

A description of the Power He exercises on earth, it includes power over his own decrees, of which most people remain ignorant. The prayer of the Gospels makes one pessimistic about God's mercy, and indifferent to His Power of Sustaining, Rewarding, and Punishing and Forgiving, it teaches about a God unable to help us in our daily tasks. Not until His Kingdom becomes established on earth as it is in heaven. Compare with this the prayer taught by God to Muslims. The prayer teaches that God is not like a dethroned monarch with no monarchical functions to perform. It teaches, about a God, Who is *Rabb*, *Rehmaa*, *Rahim*, and *Malik;* Who creates, that is to say, and sustains and endows generously His creatures, and rewards their efforts liberally, and judges them wisely and mercifully. His unique attributes are at work on this earth at all times. He is able to help His servants and devotees and can destroy evil-doers. That prayer is as follows:

الحمدلله رب العالمين - الرحمن الرحيم - مالك يوم الدين -

اياك نعبد و اياك نستعين - اهدنا الصراط المستقيم -

صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

'Allah it is to Whom all praises are due. He is King and Lord without a fault. His lofty attributes are always at work. His Kingly attributes are perfect. All the worlds are being sustained by Him and raised by Him from less to more and more perfect condition. His beneficence extends to all without distinction. He rewards generously our humble efforts to reach Him and to serve Him and His other creatures. He judges and rewards us for all our works at the appropriate time. To Him we turn in worship and in adoration. This help we seek always in all things. Our prayer to Him is—to show us the way to His approval and to save us from the ways which bring us His wrath or which lead us astray.' (1:2-7)

KHILAFAT LIBRARY

This prayer contained in Sure-Fatiha-the opening chapter of the Quran is very different from the prayer taught in the Gospels. In the latter, the presence of the Kingdom of God on earth is denied. According to it, the all sustaining power, the beneficence, the compassion, the sovereignty of God are not at work on this earth. But the prayer of the Sura Fatiha teaches that the kingdom of God is present on earth as everywhere else. No wonder, all the kingly attributes are listed up in the prayer. To begin with, a king should be able to look after the natural needs of his people. This requirement is provided in the attribute *Rabb al-Alamin* (Lord of all the worlds). Second attribute of a king is that he should provide the means of living and developing for his people without distinction, and without their having dome anything to deserve it. This requirement is provided in the attribute *al-Rahman* (The Most Gracious). A king's third attribute is that in matters in which a people's own efforts prove inadequte, he should be willing and able to help generously. This requirement is provided in the attribute *al-Rahim* (the most merciful). A king's fourth attribute is that he should be able

to judge and reward good works so that a people should be free to advance on just and progressive lines. This requirement of the divine king is provided in the attribute *Malik-i-Yaum-al-Din* (Master of the day of judgement).

In the said Surah recalls all the essential kingly attributes and assert them about God, *Rabubiyat* (creating and raising to full potential growth), *Rahmaniyat* (the attribute of grace and beneficence, Rahimiyat (the attribute of rewarding all effort and seeking by men), *Malikiyat* (Master and liberal judge of merit everywhere). These kingly attributes are present and are being exercised by God on earth. There is not a particle which is outside His command. Each little thing is in His control, each act of mercy in His Hand. The Gospels tea h that the kingdom has not yet come, have to pray for it, so that it may come. The Christian God is not master and sovereign over the affairs of the world. What avail is such a God to us?

But listen and ponder, true insight tells us of a God Whose sovereignty extends over the smallest particles, the smallest affairs of this earth, same as all affairs are in His Hand in heaven. His Glory is great in heaven and great on earth. His glory in heaven is a matter of faith, but His Glory on earth is a matter of everyday observation. Ordinary men have no excess to heaven. Little knowledge have they of what goes on in heaven. But what happent on earth—all manifestations of the kingly powers of God here on earth—is visible to all and sundry.*

Every man however rich and powerful—accepts the fact of

*The Aya:

'And only man came forward to carry the trust' (33:73), is also relevant here. It tells us that God's truest servant is man. It is man whose obedience to God becomes saturated with love and devotion. A thousand woes he bears for His sake, and proves his unique relationship to God. Obedience of this quality is not for angels to show.

KHILAFAT LIBRARY

death in this life, and whether he likes it or not. Look, therefore, and see how great, how evident is the Glory of our Great King on earth: When the time comes, no man can put off the moment of death even by a second. When some mortal disease catches hold of a man, no physician can save him from it. The signs of the sovereignty of God are unmistakable. His decrees no one may resist. Who can say, therefore, that the Kingdom of God is not yet on earth but may be sometime in the future. See, how the command of God has filled the world with fear through the appearnce of this plague. It has come as a sign of the truth of His Messiah. Who can fight away this plague, except if He wills? Senseless. therefore, to say the Kingdom of God is not yet on earth. An evil—doer spends his appointed days on this earth like a prisoner. He wants not ever to die. But the Kingdom of God gets hold of him and puts him to death. The angel of death comes and takes him away. Yet, will you say the Kingdom of God is not come. Don't you see millions of men on this earth die and disappear in a single second every day, and millions of new men come to earth? Miilions, by His Will change from rich to poor or from poor to rich. And yet the kingdom of God is not on earth? Heaven is peopled by angels only, but on earth we have men as well as angels. The angels perform the duties of agents and servants. They also serve as watchers over the actions of men. They obey God all the time, are busy sending their reports to the Lord. Whowill say then that the Kingdom of God is not on earth? The truth is that knowledge of God comes from the evidences of His Kingdom on this very earth. The affairs of heaven lie in the Unseen, outside our experience. Christians and their philosophers today seem to deny outright that there is such a thing as heaven, the heaven where the Kingdom of God is present, according to the Gospels. But who will deny the existence of this earth under our feet? On which in accordance with the eternal laws of God, thousands of affairs are settled everyday. All manner of changes,

(Continued on page 30)

KHILAFAT LIBRARY

Sumerian and Accadian Traced to Arabic*

BASED UPON

Summerian Reading Book, 1924 edition, by C.J. Gadd M.A.

Peculiarities

1. Sumer and Accad are regarded as two important Southern divisions of Babylonia, Accad being a city of Nimrod's kingdom. The two languages are supposed to belong to Ural Altaic Stock antedating the Semitic languages though influenced by them.

2. Sumerian language survives in Cuneiform script which is written from left to right. Monuments have been recovered which show that the script was probably invented between 3500 and 3000 B.C. The characters are found inscribed or impressed on bronze, iron, glass, clay, stone and other materials. The characters are wedge-shaped. (Cuneus, wedge)

3. Entirely different signs in the Cuneiform, share the same phonetic value e.g. Sig may represent some half a dozen different signs. Consequently, this phase of the script creates numerous homonyms.

KHILAFAT LIBRARY

4. The final consonant of a word often disappears. This makes the task of fixing upon the etymologies a very uncertain and difficult one, if not impossible.

5. The two languages are regarded as most ancient and antedating the Semitic stock. Therefore, it is very important to trace them to Arabic. The ten formulas apply to these two languages as well and this shows that though the languages are most ancient, yet they had undergone wear and tear, mutilation and distortion. All the same they can be traced to Arabic in a large measure, leaving out the words which have changed beyond recognition.

---

*Continued from March 1978 issue of the Review of Religions.

Sumerian traced to Arabic

Triliteral Formula

●	ABBA, father		AB اب father
●	AGR-ig, sent or appointed		GR جرى to send (a deputy)
H_2	AL, lament, sound		AL ال to weep هل to cry
●	AMA, AMMA, mother		AM ام mother
●	AMAS, fold, cattlepen	M/B	ABS حبس to confine
●	DAL, to remove	d/z	ZAL زال to remove
	DIB,to seize, capture	d/z	DB اضبى seize, grasp امسكه
	DIM, to make fast, bond	d/z	DM=ZM زم tighten ازم fasten
●	DUL, to cover		DL دحل to conceal
	EGIR, hinder part		EKR اخر hinder part
●	ELUM, exalted, powerful		ELM علم chief
	EN, lord		EN عين chief
	ESI, hard		ES عسا to be hard عص become hard
●	ES, house, abode		ES عشة thatch hut عش nest
	AB, breast		AB عب breast
●	GAL, be great		GL جل to be illustrious, great
●	GAL, to exist, to be	g/z	ZL ظل to remain, to last
●	GANAM, ewe		GNM غنم ewes, sheep
●	GID, to roam at large	D/L	GD=GL جال to ramble about
	GUL, to destroy	L/D	GL=GD قض destroy
●	GULA, great, mighty		GL جل to be great
	HUL, to rejoice		HL هل to rejoice
●	UD, when	d/z	UD اذ when
●	GIR, way		GR جرى course
	URSA, thunder		URS عرص to thunder
	NAG, to drink, to water		NG نقع to quench thirst نقوع water
	NAGAR, carpenter		NGR نجار carpenter
●	SAHAR, earth		SAHR ساهرة surface of earth
	SIL, to cut		SL مثل to cut
●	SILIM, to be well, safe		SLM سلم to be safe

KHILAFAT LIBRARY

SAG, to be favourable, graciousSG سجح to be gentle, forbearing

SAM, to buy — SAM ساوم to bargain

TAR, to cut — TR طر to cut

UR-UR, battle — UR ير war, calamity

US, foundation — US اس foundation

ZALAG, to shine — ZLG ذلق to shine

UTUG, demon, fiend — TG طغا to be mischievous
طاغوت devil

AABA, sea — nfv. AB عب to rise and swell (sea) nfv.

GISABBA, kind of wood — GSB خشب wood

LA, used as negative — LA لا not

ZABAR, bronze=copper+tin — SBR صفر brass=Copper+tin

Biliteral Formula

KHILAFAT LIBRARY

1. Aphesis

BUR, to interpret a dream — BR عبر to interpret a dream

BUR, to make a hole — BR ابر to prick w.a needle

LA, to raise — LA (ب) علا to raise

H_2 SUR, to delimit, shine — SR حصر to limit شرى to shine

BAL, hew, excavate — BL عبل to cut

TUN, axe — TN اطن to cut nfv.

2. Quasi-Aphesis

AG, to love — g/z AG=AZ اعز to love

AMA-AR-gu, freedom f. slaveryAM امى to become female slave عرى be free

ANAG, drink, libation — NG نقع to quench thirst, macarate in water

as-BAL, curse, ban — BL بهل to curse

BAD, to be far away — BD بعد to be far off

BAR, to open — BR=FR افرى to open

DUR, to dwell — vfn. DR دار house

en-GAR, farmer, irrigator — GR=ZR زرع to till ground

ENNE-n, to watch — EN عين watch, eye

L_2	GAM, to bow		GM قمع	to bend=KHAMI-dan·Pers.
	●GAR, to do, make, establish		GR جرى	to act, to be executed (order)
	GAZ, to slay		GS قعص	to kill on the spot
	●GIIR, foot		GR اجر	foot, paw
	●GUR, to run about		GR جرى	to run
	GUR, to sever		GR خرع	to split
	●GUR, to raise, exalt	R/L	GR=GL قل	raise, lift
	GURU, large measure of grain		KR كر	measure equal to 6 ass loads
	HULUH, terrify	(H)	HL هال	to strike w. fear
	HUN, to repose, set at rest		HN هون	tranquility, quiet
	●IGI, eye (cf.حدق surround, see)		IG حاق	to surround (transf.)
	●IL, to lift		IL (ب) علا	to raise
	ILU, to cry aloud		IL هل	to cry
	IR, to weep	R/L	IR=IL ال	to weep
L_2	●IZI, fire Hindi آگ	Hindi	IZ=IJ آج	to burn (fire) اجة fire
H_2	KAR, quay, wharf, flee		KR كراع	bank, side كرا to run
H_2	KID, cut off, remove		KD كدا	cut off كد to extract
	●KI-DUR, dwelling place		K قاع	even place دار house
	KISI, forelock, forehead		KS قصة	lock of hair (transf.)
	KU, pure bright, clean		KU قح	to be pure
	KUS, skin		KS قشع	dry skin
	●MADA, land, country		MD مهد	ground
	●PAD, declare		BD بدا	to become manifest
	PAD, to break in pieces		PD فض	to break فضض fragments
H_2	QAR, to flee, take away		QR كرا	to run كارى to carry
	SAG, head		SG شيق	top
	●SIR, highway, road		SR شارع	road, street
H_2	SUG, to go,hasten		SG ساج	to walk وسج walk quickly
	SIR, to write		SR اثر	to imprint
	●SUB, to fall		SB صاب	to fall
	ADDA, old man		AD عود	old
L_2	●AE, aye		AE اى	yes, *aye*
	●a-MMAR-u, storm, deluge		MR مور	commotion of sea
	●ASAR, strong, powerful		AZR ازر	strength

LIBRARY

DIM, to build, pillar — DM دعم to prop a wall دعامة pillar

●DUR-i, for ever — DR دهر time

DUR, bond, connection — DR=ZR زر to bind

H_2 ●E-EN, till when — EN اين where حين space of time

●GIS, reach, attain — GS قضى fulfil, satisfy, execute

●GUG, to tread — GG=GZ جاز to pass along

●ki-AG, to love — AG=AZ اعز to love

●KUR, hostile, different, change — KR غير different غير to change

LUL, to lie, deceive — L/D LL=DL دحل guile, deceit دأل deceive

NIM, high — NM نمى to rise

●NIM-GIR, flash on high — prec.+GR=ZR زهر to shine

SID, to repose — SD وسد to place a pillow beneath head

SIB, shepherd — nfv. SB سهب to let (beast) pasture

ZAL, to be bright — ZL=JL جلا brightness

SUL, warrior, strong one — SL صال to attack, overpower صولة strength

H_2 ●TIL, to complete, bring to end — TL طلع to fill طلع shore

USUB, basket — SB=SB سفة basket

ZAG, side — SG ضغو side of a well شق side

H_2 ●TAB, to burn, companion, two — TB عتب to shine تبع to follow

H_2 ●GIR, to flash, stab — GR=ZR زر to twinkle, to lance

L_2 ●NER, strength (نيرو Persian) — NR=MR مرة strength

Uniliteral Formula

AG, to do, make — G جاه to do

●BI, to speak — B=F فاه to speak

●DU, to make, build — D اعد to prepare

GA, milk — G=Z وضح milk

●GA, to place — G=Z وضع to place

NI, self — N عين self

NU, negative — N ناه to deny نهى prohibition

RA, to strike — R هرا to beat w. stick

RA, to go — R راح to go

H_2 ●RI, go, run — R راح to go هرع to run

SA, to cut off — S حش to cut

KELLAT LIBRARY

H_2 ●SI, to give command	S آس to bestow اوصی to order
●SI, to look, see	S حس to perceive
SU, to recompense	S آس to reward
●UGU, to beget	G=Z وضع to bring forth child (woman)
H_2 ●UD, sun, light	D=Z ضح sun ضیاء light
SA, to cut down	S حش to cut
SU, to obliterate	S سحا to scrape off
H_2 ●TI, to approach, attack	T اتی to come سطا attack, S lost
ZU, know, wisdom	Z=J حجی sagacity, wit

KHILAFAT LIBRARY

Cypher Formula

● E, to water	احیاء rain
● E, house temple	اوی to take shelter, to settle
● E, rise, go up	هوی to ascend, go up

Triliteral Metathesis

Duk, vessel, pot	DK=KD قدح cup,measure
LAGAB, block of stone	LGB=GLB قالب mould
●LAH, to set free	LH=HL حل to set free
●MUD, blood	MD=DM دم blood

Biliteral Metathesis

H_2 DUG, to be good, to please	DG=GD جاد to be good جید happy
●ERIM, man, soldier	RM=MR مرء man مرؤ to be manly
SUB, to kiss	SB=BS باس to kiss
●TUG, cloth, garment	TG=GT غطا covering
GIN, to go	GN=NG نأج to go through a country

Prosthesis

SIKIL, bright, clean (not صقل)	(S) KL اقلع to be bright, clean
● SUHUS foundation	(S) HS=AS اس foundation
PISAN, basket	(P) SN صن basket

NIN, lord (N) IN عين chief
MUSME, appearance (M) SM سيمة appearance

Toning up of K

Restore initial K

●MU, appear, grow M=KM قام rise, stand up
H_2 ●DI, to go, walk D=KD غدا to go قدى walk quickly
●DI, law-suit D=KD قضية law-suit
●SAR, many SR=RSR كثر to numerous كثير manʌ
NU, to create N=KN قنا to create
●SU, to cover S=KS غشى to cover

Restore final K,

●ZAH, to run away ZH=ZHK زهق to disappear
DU, be beautiful D=DK دقة beauty
L_3 ●GALU, mankind GL=GLK خلق people
●LOK, people Skt. LK=KLK خلق people
LAY=(LAIK). people GK L=LK=KLK خلق people

Toning up of S

KHILAFAT LIBRARY

Restore initial S.

AN, high سنا height AN=SN سناء high rank
●ARA, going, path AR=SR سار to go+nfv.
●BU, to tear, cut off B=SB سب to spear, to cut
H_2 DA, side, arm D=SD صد side ساعد arm
ERI, slave ER=SR سرية female slave
●MU,to name M=SM سمى to name
NA, stone N=SN صوانة flint-stone
UB, region, side B=SB صوب side
AR, glory, renown AR=SR شهرة fame, publicity

Change H into S

H_2L_2 ●HAR, shape, surround HR=SR صورة shape حصر surround
●SURROU-nd, Eng. SR حصر surround, ND sfx.

Restore final S

●BA, to divide	B=BS بعض to divide
PAR, spread wide	PR=PRS فرش to spread

Toning Down

●ZI, life	Z=Y حی life
●GIM, slave-girl	GM=AM امة female-slave

Loss of consonants

H_2●GU, neck, bank of river	d lost G=GD جيد neck جدة bank of river
SI, stand upright	d lost S=SD صدأ to stand erect
●SUS, one-sixth	d lost S-S=SDS سدس to be sixth
●SUSSA·na, one third	l lost S-S=SLS ثلث third part
●GIS, wood	B lost GS=GSB خشب wood

KHILAFAT LIBRARY

Akkadian traced to Arabic

KHILAFAT LIBRARY

Triliteral Formula

	EQLU-m, field		EQL حقل field		
H_2	BAQA-mu, to tear, cut off		BQ بک to tear بکع to cut		
	KARPATU, pot	(R)	KPT کفت pot		
	TARU, to restore		TR طر to restore		
●	SAPARU, to send		SPR سفر to send on journey		
●	SUMELU, left		SML شمال left hand side		
●	AKALU, to eat		AKL اکل to eat		
●	ZAKARU, to name		ZKR ذکر to mention		
●	ZIKARU, male		ZKR ذکر male		
	PALGU, watercourse		PLG فلج streamlet		
	ELLU, bright, clean		EL ال to be bright, clean,		
●	HALAQU, to destroy		HLQ هلک to destroy		
●	PILAQQ-U, axe	nom. U	PLQ فلق to split		nfv.
●	AXE (ASCIA)	Eng.	X=SK شق to split (wood)		nfv.
	ABUBU, storm, deluge		ABB عباب swollen waves, billows		
●	IMERU, ass		IMR حمار ass		
	TARU, to turn back		TR اطر to curve, turn		
●	MARS-U, sick	s/z	MRS مرض sickness		
●	SILLU, shadow	s/z	SL ظل shade		
●	KASAMU, to sever		KSM قسم to separate, divide		
	SARU, wind, storm ثور whirlwind of dust		SAR ثار to raise dust (wind)		
	IKKAR-U, farmer		IKR اکر to till (nom. U) اکار tiller		
L_2	ISSIR-U, bird SOAR	Eng.	SR ثار to take flight (bird) nom. U		
	KANU, make firm		KN کأن become strong in make		
●	BABU, gate		BAB باب gate		

●IGARU, wall		IGR حاجر wall
RAMU, to love		RAM رام desire eagerly
●QARASU, to cut off	s/z	QRS قرض to cut
SARRU, master king		SR سرى generous lord
RABIS-U, watcher		RBS ربص to await, lay in wait
KAKABU, star		KKB كوكب star
●ETULL-U preeminent		TL طلع to rise اطل to overtop
●RUBU, lord		RB رب lord, master
●SUPURRU-ru, to spread		SPR سفر to dispel, scatter
●ARQU, green		ARQ ورق to put forth leaves (transf.)
●SUQU, road, street		SUQ سكة road, street
SALATU, to cut		SLT سلت to cut
●QATU, power		QT قوت power
TUBQU, region		TBQ طبق surface of earth
●ALADU, to beget		ALD ولد to beget
●KALBU, dog		KLB كلب dog
SIPARRU, bronze=Copper + tin		SPR صفر brass=Copper+tin
ASAMU, be beautiful, nom, U		ASM وسامة beauty
●BIRQU, lightning		BRO برق lightning

Aphesis

RISA-tu, joy		RS عرص to be glad

Biliteral Formula, Quasi Aphesis

●QAS-tu, bow		QS قوس bow
●BELU, lord		BL بعل lord
●BITU, house		BT بيت house
●ZIMU, appearance, face		SM سيمة appearance
●SADU, mountain		SD صاعد rising, ascendent
●SERU, daybreak		SR سحر daybreak
TENU, to grind corn		TN طحن to grind, to mill
TAM-ṭu, sea		TM طم sea

	●ILU, god	IL الٰه god
L_2	●DAMU, blood (Akkadian)	DM دم blood
	●MUD, blood (Sumerian)	MD=DM دم blood
	●ZERU, seed	ZR زرع seed
	●ZUUNU, to adorn	ZN زان to adorn
	LAPA-tu, to smite	LP لحف to slap, to box
	●NISU, people	NS ناس men
	RIG-mu, to thunder, roar	RG رغا to thunder, roar
	●IDU, to know	ID عهد to be acquainted with
	SABU, army	SB ثبة troop of horsemen
	●SIPA-tu, wool	SP صوف wool

Uniliteral Formual

KHILAFAT LIBRA

	●MU, water	M ماء water
	PU, mouth	P فوه mouth
	●REU, shepherd	R راع shepherd

Metathesis

	●QARD-U strong one (nom. U)	QRD=QDR قدر	to have strength
L_2	●MUSU, black	MS=SM سحم	black
	SHAM, black	Skt. SM سحم	to be black

Toning Up of K

	●AHU, brother	H/K	AHU=AKU اخو	brother
	AD, beam of wood	A/K	AD=KD قدو	trunk

KHILAFAT LIBRARY

Bantu traced to Arabic

Based upon

Basic Bantu by K. Hopkin-Jenkins B.A.

Bantu is the name of several races of South Africa. They are negroid rather than negro i.e. a negro people mixed with Hemitic and other elements and in several respects superior to negroes. The word BANTU, in fact (MANTU), means men or people who spoke the mother tongue of the Bantu language some 3000 years ago. They were spread over the area what is now Uganda and British East Africa. Bantu differs radically from all other known forms of speech, the inflection, for one thing, chiefly initial and not final.

Basic Bantu Traced to Arabic

Triliteral Formule

Generally remove Vowels

BOD-elma, bottle		BD=BT بطة bottle
UMLO-ta, ash		ML ملة hot ashes
mBONGOL, mule	(N)	BGL بغل mule
nKUKHU, fool		KK قيق fool
nDLE-la, path		DL دل indicate (way) nfv. دلى road
PUKA, break		BK بک break
MAFUTA, oil	M/N	NFT نفط petrol gfp.
SAG-A, saw		SG شق to split (wood), nom A
SKAL-ma, weight		SKL ثقل weight
TWALA, carry		TL تل carry (weight)
BUKA, look		BKA بقا look at
SUSA, move away	S/K	SS=KS قش go away

	SHOVA, push	S/K	SF=KF كفأ repel
	FASA, tighten		FS فصع pull, squeeze (hence tighten)
●	PEZULA, above		PZL فضل superiority
	KAHLE, carefully	(H)	KL خال take care of
	TAMBO-ma, string	M/N	TNB طنب string of bow
	um SHON tSHI, thief	(N)	SHS شص sharp thief
●	ZINYO, tooth	Z/S	SN سن tooth
L_2	● ID-la, eat		ID عض bite w. teeth
●	ED, eat, gnaw Greek		ED عض bite w. teeth
	BALEKA, run	L/R	FLK=FRK فرقع run
●	AZI, can, be able		AZ عز power
	cf. قوى be able		قوة power
●	SICOTO, hail		SCT سقيط hail
●	LIMAZA, hurt		LMZ لمز strike ضربه
	BUTU-la, pay		BT بت gain
	DLA-la, play=move sportively		DL دل be coquettish
	tSHON tSHA, rob, steal	(N)	SHS شص thief vfn.
●	SHUKEL, sugar	L/R	SKR سكر sugar
●	mNANDI, sweet, pleasant		ND=LD لذ be sweet, pleasant N/L
L_2	GUNDA, shave R lost	(N)	GD=GRD جرد shave
	RODA, shaved Punjabi		RD=GRD جرد shave-d, smooth, even, G, lost
	KHATA-za, to tire		KT=KD كد to jade
	GIJI-ma, run	G/Z	GJ=ZJ زج run
L_3	PILA, be well		BL بل recover health بال welfare
غ	WELL, in good health	Eng.	WL=BL بل recover health "
	BHALA, well, Hindi		BL بل recover health "
●	umSELI, gutter		SL سال flow سيل watercourse
	DAKI-we, drunk		DK دک drink much
●	PAKA-ma, rise		PAK فاق be above
	ISA, cause		IS حث incite
●	PAKA-ma-ISA, cause rise		PAK فاق be above حث incite
	nGALO, arm		GL=ZL ضلع bend nfv.
●	nCWADI, letter		CD=CT خط letter
	KOHOLWA, forget	K/S	KHL=SHL ذهل forget

KHUDA BAKHSH LIBRARY

KUD-la, food D/T KD=KT قوت food

L_2 nKUKHU, fowl, hen, cock (Eng) KK قاق to cluck (hen) nfv.

GEJA, plough GJ خج split (cf. فلح - بحر - شق split, till)

PLOUGH, cut furrows Eng. PLG فلج split, till

^2L KAT·ang, chain (Eng.) KT=KD قيد to fetter

CHAIN (KAT-ena) fetter Eng. KT=KD قيد to fetter

L_2 SANDO, hammer (N) S/K SD=KD قض to pound nom. o

SEB-enza, work SB ثبى be busy

●PENDULA, turn i.e. change BDL بدل to change (N)

●LIBA-la, slowly L/D LB=DB دب walk slowly

SHUKU-ma, shake SK سغ shake

Biliteral Formula

KHILAFAT LIBRARY

Aphesis

Restore initial ع

FIKA come FK عفق come and go

L_2 JUBA, pigeon JB=ZF عزف pigeon عزف hum

JAP, sing, hum skt. JP=ZP عزف hum, sing

L_2 GATA-ma, ankle GT=GD عقدة knot (similie)

GITTA, ankle Punjabi GT=GD عقدة knot cf كعب knot, ankle

L_2 ●MALI, wages, money ML عملة wages, current money NV.

cf. (EMOLU-ment) Eng.

POLI-ish, fodder FL=LF علف fodder

SONDO, wheel =rotate SD عسد twist=rotate (N)

QALA, begin L/R QR عكر starting point, origin

mTABA, hill TB عتبة ascent of a hill

Restore initial الف

●BANTU (MANTU) men, people(N) MT امت people, nation

L_2 BOLA, bore L/R BL=BR ابر prick, cog. w. BORE

LANGE-ma, sun (N) LG الق shine

L_2 ●VUKA, awake FK افاق be awake cog. w. AWAKE

NYUW-an, new boy — NW=NF انف new
LOLA, sharpen — LL الل sharpen
CITA, spill — ST اشاط spill

Restore initial ه

L_2 BEAT, Com-BAT, BATT-le — BT هبط to *beat* Eng.
BETE-la, hammer — BT هبط beat
DUMA, thunder — D/Z DM=ZM هزيم thunder
ZIMPI, array (dress up) — (M) ZB هذب to dress, to trim., be arranged
TELA, pour — TL هطل to pour (water)

Restore initial ح

umFULA, river — FL حفل flow nfv.
nZIMA, heavy — ZM=JM حجم bulk
umZIM-ba, body — ZM=JM حجم bulk
SALA, remain — SL حصل remain

Restore initial و

SIKA, cut — SK وشق cut
DR-at, wire — DR=TR وتر string
KHWELA, climb — KL وقل climb

Restore initial ى

●QENI-sile, sure — QN يقن certainty
QIN-sile, true — QN يقن true knowledge

Biliteral Formula Quasi-Aphesis

Restore one of delicate letters (ع - ا - ه - و - ى) *as second or third letter.*

●PAL-as, farm — PL فلحة cultivated ground
L_2 REKE-ma, rake, — RK ركى to dig cog. w. RAKE
●ZAL-ana, breed — L/R ZL=ZR ذرأ create, multiply ذرية offspring
L_2 umGODI-mi, excavation — GD قاض dig كهودنا =KD قاض dig
L_2 BUZA, ask POOCH-na Hindi — BZ=FS فحص enquire

KHAT LIBRARY

	●QEDA, finish			GD قضى determine, come to end	
	POSA, throw		P/V	PS=VS وأص throw	
	MOSHA, waste		m/n	MS=NS نعص to waste	
	●KHIPA, unload			KP خفأ throw down خف lighten	
	●VUSA, rouse, wake		V/B	BS بعث to raise, to awake	
	EMI-ni, noon			EM حم vehemence of heat	
	SISU-ma, belly			SS—KS كيس bag (transf.)	
	DOLO, knee			DL ضلع to bend	nfv.
	NI-KIS nothing			N نهى not KS قضة thing	
	●SHINGA, scoundrel		(N)	SHG شقى outlaw	
	●NYAMA, meat		N/L	NM=LM لحم meat	
	FUNDA, learn		(N)	FD فاد acquire افادة knowledge	
	●ntSIKA-KA-lo-LAMPA		(P)	SK ساق leg	
	lamp post			LM لمع shine	nfv.
L_2	●LIFI, lift cog. w. lift		L/R	LF=RF رفع *lift*	
	GOB-ile, crooked			GB قبا bend	
	●JUDA, jew		J/Y	JD=YD يهود jew	
	MAN-zi, water			MN معن flow (water)	nfv.
	mBUZI, goat			FZ فزة leap nfv. (cf. CAPER, goat, leap)	
	VALA, shut			VL ولع stop, detain	
	MANJE-MANJE, soon		(N)	MJ معج go swiftly	
	●KHWELA, ride			KL خيل ride on horse back	
	SULA, wipe, clean by rubbing			SL سحل rub off	
L_2	TONGA, stick		(N)	TG تاخ beat w.a. stick	nfv.
	STICK		Eng.	(S) TK تاخ beat w. stick	
	nTOMO, neck		m/l	TM=TL طلية neck عطل neck	
	LUNG-ile correct		(N)	LG لاق suit, befit	
	●BItSHA-ma, few, little			BS بضع few, small number	
	FAKA, insert			FK فقا to slit (hence insert)	
	KHONA, exist, be			KN كان exist, be	
	nDABA, affair, case			DB دأب affair	
	LUNGI-sa, adjust		(N)	LG لاق suit, befit	
	KHULA, grow			KL غلا to grow	

	CELA, ask for, beg		SL سأل to ask a th. سائل beggar	
	SUKA, away		SK سحق to be remote	
	COtSHA, drive		KS كسأ drive, urge	
	SOND-ela, approach	(N) S/K	SD=KD قدا draw near	
	OSA, bake		OS حس to put meat on burning coals	
L_2	mBEDE, bed	B/M	BD=MD مهد bed cog w. BED	
	mKHULU, big		KL هيكل big	
	nGUBO, blanket cover		GB خبأ conceal	
L_2	PULA, break		PL فلع split, cut	
	SPLI-t	Eng.	(S) PL فلع to *split*	
	KHANY-ISA, brighten	K/S	KN=SN سنا shine	
	umTWALO, burden		TL تل carry (weight)	nfv.
L_2	KHATI-ma, cat		KT قطة *cat*	
L_2	QEDA, cease, CEASE	Eng.	QD قضى determine CS=KS قضى determine	
L_2	tSHIP-ele, cheap	S/K	SP=KP خف be less valuable	
	غCHEAP	Eng.	KP خف be less valuable	
	KHOL-isa, cheat		KL خالى deceive	
	nKOSI=mKHOSI, chief		KS خاصة chief men	
	HAMBA, climb	(m)	HB هبا rise	
	maKHAZA, cold, R lost		KS=KSR خصر be cold	
	EHLA, come down		HL حل alight at	
	QEDA, complete, finish		QD قضى fulfil, determine	
	nJAL-onJALO, continually		JL=JR جرى flow, be current	
	WELA, cross over	L/R	BL=BR عبر cross over	
	BUL-ala, destroy, kill	"	BL=BR بار perish ابار destroy	
	KHIPA, extract		KP قعف uproot (hence pull out)	
	BUSO-ma, face		BS بزة figure, shape	
	IWA, fall		IW هوى fall	
	IZ-wa, feel		IS حس feel	
	CINGO, fence	(N)	SG سيج to fence	
	GOWAL-isa, fill	(W)	GL=ZL ضلع be filled	
	GOWELE, full		GL=ZL ضلع be filled	
	UTI, say		UT هت utter	
	nGUBO, garment		GB خبأ conceal (cf. قبا gown)	

KHARTOUM LIBRARY

	PONSA, fling	(N)	PS=VS و أص throw down
●	umnGANE, friend=pleasing		GN اقنى please
	OSA, fry, grill, roast		OS حس put meat on burning coals
	PILI-sa, heal		BL بل recover health
	umGODI, hole		GD قدح hole
●	inDLU, house	L/R	DL=DR دار house
	TULA, hush	L/N	TL=TN طنأ remain speechless
L_2	JAMB-olo, jumper	(m)	JF=ZF زاف jump
	JUMP (m)	Eng.	JP=ZP زاف jump
	EQA, jump		EQ اقعى rise high
	LUNGI-isa, mend	L/R (N)	LG=RG رقع to patch, repair
	CIBI, pool		SB شعب underground watercourse
	KHALA, neigh	KH/S	KHL=SL سحل to neigh
	PUKA, smash		BK بک break فقأ to burst open
	NETI-sa, soak		NT=ND ندى be wet
	TAMB-ile, soft (m)		TB طب mildness عطب soft
●	KHULU-ma, speak		KL قال speak
L_4	PIKA, to cook	T lost	TBK طبخ to cook
	cog. w.		BAKE پکنا - پختن
●	HLA-la, stay		HL حل alight at
●	KHANYA, shine	K/S	KN=SN سنا shine
L_2 ●	SIF, sieve		SF صفى filter cog. w. SIFt, SEIVE
	mSILA, tail	S/Z	SL ذيل tail
	TAMB-ile, tender	(m)	TB طب mildness
●	SELA, thief	nom. A	SL سل steal nfv.
	mPELA, thoroughly		PL حفل fill
●	VUSA, wake	V/B	BS بعث to awake
●	BANZI, wide	(N)	BZ=FZ فضا be wide
	SULA, wipe, rub		SL سحل rub off
	SEB-enza, work		SB ثبى be busied about

Uniliteral Formula

Restore 2 delicate letters to one consonant

tSHI-sa, blast	S حس to blast

	tSHAYA·HOLO, drill		SY ثأى perforate HL=KL خلة hole
	tSHE-tSHA, quickly		SH شع to make haste
	umFA-na, boy		F وفحة boy
●	NA, with	N/M	N=M مع with
	tSHI-sa, hot		SH حش kindle fire
	Lo, the		L ال the
	tSHI-sa, burn		SH حش kindle fire
	IFA, die FI-le, dead		F هفى die of hunger gfp.
	tSHI-sa, heat		SH حش kindle fire

Cypher Formula

Reconstruct Arabic root by following the sound of the word

un-OYA, air	هوا air
YO, yes	ای yes

KHILAFAT LIBRARY

Biliteral and Triliteral Metathesis

Transpose the consononts

●	SIKE-lema, scissors		SK=KS قص to cut مقص scissors
●	FENS-telma, window		FNS=NFS نافذة window
	BASA, kindle		BS=SB شب kindle (fire)
L²	BLOK-ma, plug		FLK=KLF قلف to caulk
	PLUG	Eng.	PLG=GLP قلف to caulk
	EBUSKU, in the night		BSK=KBS غبسة darkness of night
	KONELA, corner	L/R	KNR=KRN قرنة corner
	EKUS-eni, dawn		KS=SK شق to gleam (dawn)
	BIZA, call		BZ=ZB اضب speak, scream
●	KHOMBISA, show	(m)	KFS=KSF كشف disclose
	JABULA, to be happy		JBL=BLJ بلج to be merry
	QABU-la, burst		QF=FQ فقأ to burst
●	DONSA, haul	(N)	DS=SD صعد ascend
	tSHAPU, axe		SP=PS فأس axe
	SABA, fear		SB=BS بأس fear
	BUSUKU-ma, night		BSK=KBS غبس be dark (night)

	LItSHE-ma, rock		LS=SL صلع rock
	QHUDE, cock		QD=DQ ديک cock
غ	MALI, amalgam, soften		ML=LM لأم solder ↑ هلل soft
	KHWAZA, shout		KZ=ZK زعق shriek
	SONGA, wind	(n)	SG=GS قسح twist
L_2	nWELE, hair (بال - وال)	W/B	BL=LB هلب hair
	SINGE, hip	(n)	SG=GS خشا posteriors
L_2	TUMA, send, despatch		TM=MT ماط remove
	MITTO, send Latin		MT ماط remove
	SANGO, gate	(N)	SG=GS خش enter nfv.
	LUSA, herd		LS=SL ثلة flock of sheep
	KUMULA, loosen		KML=MLK ملق to soften
	KUSA,-sa, morning		KS=SK شق to gleam (dawn)
	SUKA, move		SK=KS قش go away
	nSWELE, onion	W/B	SBL=BSL بصل onion
L_2	TUNGA, sew	(N)	TK - KT خاط sew
	TANK-na, sew	Hindi	TK=KT خاط sew (N)
	LItSHE, stone		LS=SL صلع stone
	TEN-de, tent, stretch		TN=NT نطا stretch nfv.
L_2	cf. طنب rope, whence		طنب pitch a tent اطنابة tent=تنبو
	SAKA-ma, bag		SK=KS كيس bag
L_2	BILA, boil		BL=LB لبأ to *boil*

KHILAFAT LIBRARY

Prosthesis

Remove initial cansonant and apply a basic formula

H_2	PASOPA, look out, after	(P)	SP شاف look + ثفا follow
L_2	SIKRUF, screw (SCHRAUBE)	(S)	KRB كرب twist cog. w. SCREW
	daBUKA, burst	(d)	FK فقأ burst
	SKATI, time	(S)	KT وقت time
	BABA, father	(B)	AB اب father
	SIPUKA=PUKU, fool	(S)	PK عفک foolish
	HLANG, meet	(N) (H)	LG لقی meet
	SABISA, alarm	(S)	BS بأس fear, fright
	WAtSHA-ma, clock	(W)	S ساعة clock

SKAF, food (S) KF كفية food
HLANG-ana, come together (H) LG لحق join+لقى meet (N)
SKOP, head (S) KP قب head
SIZA, help (S) Z=S اسى help
MINA, I (M) N انا I
HALANGA-nisa, connect (H) LG لحق join (N)

Prosthesis with Metathesis

SPIKIL, nail (S) PKL=KLP ثلفة finger-nail

Toning Up

KHILAFAT LIBRARY

Restore initial K or change H into K

BOSHI, lavatory BS=KBS كس rub body at bath, shampoo
L_2 BOD-wema, pot BT=KFT كفت pot
POT Eng. PT=KPT كفت pot
L_2 TUMBU, pipe, *tube* (m) TB=KTB قتب intestine (similie)
ISO, eye IS=KS قشع to see
LAMB-ile, hungry (m) LB=KLB كلب canine hunger
tSHAYA, hit, hammer, knock SHY/KSHY غشى to strike
L_2 IMBA=YIMBA, dig (m) IB=KB قاب dig
●YIMA, stand, IMI-sa, erect M=KM قام to stand قوم erect
HLAPA, annoy, HLUPA, afflict HLP=KLP كلفة constraint, trouble
umHALA-ne, back HL=KL كل back
LANDE la, follow (N) LD=KLD قلد to follow
OMA, OMI-sa, OM-ile, dry OM=KM قم be dry

Restore final K

L_2 mFUTA, fat FT=FTK فتيق fat
FAT Eng. FT=FTK فتيق fat

Restore lost S or Z

●HALA, harrow HL=SHL سحل to pound
HARROW, clod breaker Eng. HR هرى to thrash, beat, beat w. flail
●BOPA, fasten BB=SBB سبب rope vfn.
●BALA, write L/R BR=SBR زبر transcribe زبر writing

L_2	PAPU, lung		BB=SBB شبابة pipe (simılie)
ن	PIPE	Eng.	BB=SBB شبابة pipe
●	LU-la, easy		L=SL سهل easy
	LUSA, loosen		LS=SLS سلس be loose
L_2	BU-bi, dirty		B=SB وسب be dirty
	KWATA, be cross, angry		KT=SKT سخط anger
●	MU-va, after		M=SM ثم afterwards
	IL-wa, fight		IL=SL صال attack
	HAMBO, go (M)		HB=ZHB ذهب go
	LUMA, bite		LM=SLM سلم to bite (snake)

Restore lost J=Y.

	nYA,-wo, foot		YA=JA جحا to walk جحوة step
	cf. CHAR-an, foot, walker		SR سار walk Skt.

Toning Down

Change G into A.

L_2	GULA, ill	G/A	GL=AL عل be ill
●	KUSHIL-wa, in evening	K/A	KSL=ASL اصيل evening
H_3	KHALA, cry, complain		KL=HL هل cry ال weep
	neigh	KH/S	KH-L=SL سحل to neigh, bray

Change G into V.

	GEZA, clean, wash		GZ=VZ وضو be clean
	cf. GALLOP (WALLAP)	Eng.	GLP=VLP ولاف gallop Eng.
	GAURD (WARD)	Eng.	GRD=VRD وردة look-out

KHILAFAT LIBRARY

Muhammad Ahmad Mazhar Advocate

Continued from page 8

all instances of creation and destruction seem willed by a Supreme Master. How can it be said that the Kingdom of God is not on earth? Especially today when western Christians have begun stoutly to deny the existence of heavens. The outcome is absurd to the extreme. The kingdom of God according to the extreme. The kingdom of God according to the Gospels is not yet come on earth, and the heavens do not exist. So the kingdom is neither on earth nor in heaven. The denial of heaven has come from western Christians and the denial that the kingdom of God exists on earth has come from the Gospels. From which it follows that God has no kingdom, neither on earth nor in heaven.

BOOKS ON ISLAM

AND

CONTEMPORARY RELIGIONS

1. Holy Quran with English Translation and Commentary.
2. Ahmadiyyat or the True Islam
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245pp.
3. Invitation to Ahmadiyyat
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345pp.
4. What is Ahmadiyyat
   by Hazrat Mirza Bashir-ud-Din Mahmcd Ahmad 88pp.
5. New World Order of Islam
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117pp.
6. The Christian Doctrine of Islam
   by Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London
7. Where did Jesus Die ?
   by J. D. Shams
8. I S L A M
   by J. D. Shams
9. Islam in Africa
   by Mirza Mubarak Ahmad
10. Our Foreign Missions
    by Mirza Mubarak Ahmad
11. Life of Ahmnd
    by A. R. Dard

KHALIFAT LIBRARY

Can be had from :

The Review of Religions, Rabwah, Pakistan.

PSALMS OF AHMAD

by SUFI A. Q. NIAZ

Price Rs. 15

Order your copy from :

The Review of Religions, Rabwah, Pakistan.

REGD. No. L5746

In the Company of the Promised Messiah

By Ali Muhammad B.A.,B.T.

JUST OUT

The long, and much awaited book, "In the Company of the Promised Messiah" by Ali Muhammad B.A.,B.T. Rabwah just out and is available in the market. The book can be had of :

1. Oriental & Religious Publishing Corporation Limited Rabwah, Pakistan.
2. Messers Afzal Brothers Gole Bazar, Rabwah, Pakistan.

The book bears on the history of Ahmadiyyat from its inception to the reestablishment of Caliphate in Islam on May 27, 1908 at Qadian in India.

The author himself, a companion of the Promised Messiah (peace be upon him), is an eye-witness of most of the events narrated in the book in a simple and lucid style. He enjoyed the company of notable companions of the Promised Messiah.

Pakistan Rs 10.00
England & other sterling areas £1.00
U.S.A. & other dollar areas $2.00

KHILAFAT LIBRARY

REVIEW OF RELIGIONS

IS ALSO AVAILABLE ON

MICRO-FILM FROM UNIVERSITY MICRO-FILMS
A XEROX COMPANY, ANN ARBOR,
MICHIGAN, 48106 U.S.A.

Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.